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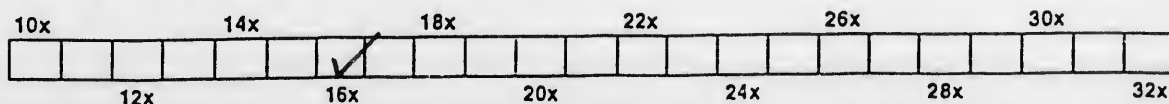
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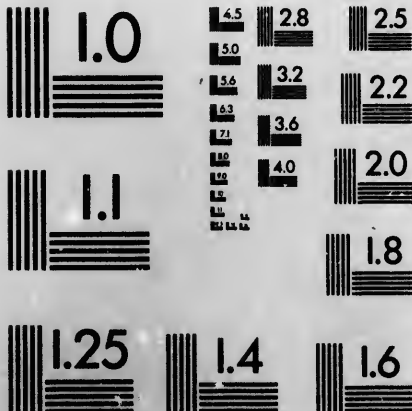
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THE
NEW CONVERT
DIRECTED AND ENCOURAGED
BY REV. ROBERT YOUNG.

Feed my lambs.—JOHN XXI. 15.

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Toronto:
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THOS. H. BENTLEY, PRINTER.
1852.

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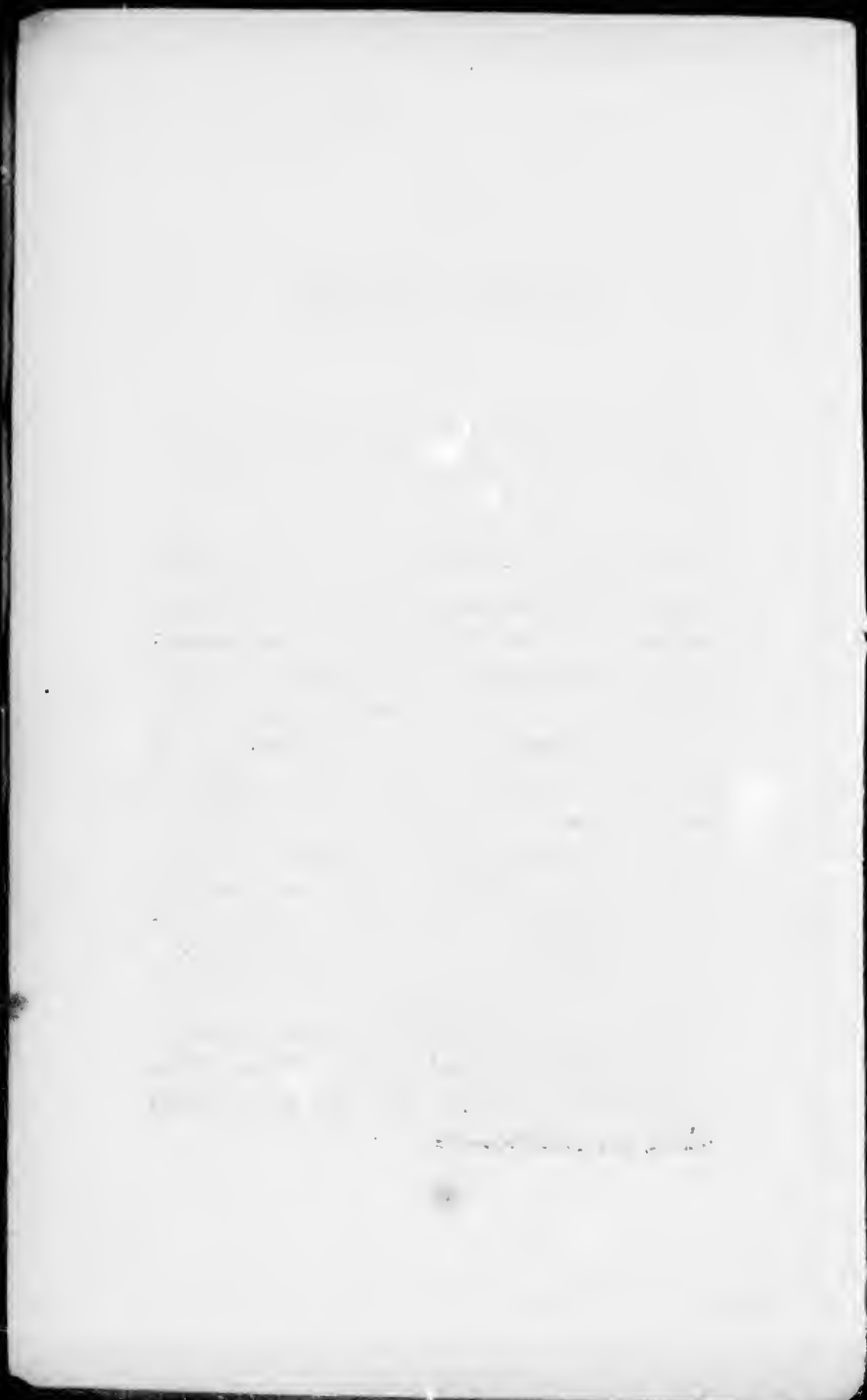
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## THE NEW CONVERT.

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"GRACE be unto you, and peace from God our Father, and the Lord Jesus Christ." As you profess to have obtained "redemption through the blood of Christ, even the forgiveness of sin," I most sincerely congratulate you on the delightful change which has taken place in your circumstances. You have happily turned from darkness to light, escaped from the bondage of sin, fled from the curse of the law, passed from death unto life ; and although once a "child of wrath, even as others," you have received the Spirit of adoption, and are now a child of God ! "Blessed be the Lord God, the God of Israel, who only doeth wondrous things." Great and manifold are the privileges you now enjoy ! Jesus is now your Saviour ; the Spirit is now your Comforter ; the promises of the gospel are now your inheritance ; and if found faithful to the grace imparted, heaven will be your eternal home. If you would retain these privileges, there are a few things which you must observe.

I. *Guard against every temptation which would lead you to doubt your acceptance with God.*—The enemy of your soul, from whose dominion you have just escaped, will doubtless exert himself in various ways to recover his prey. The probability is, that he will tempt you to believe that you were under delusion when you thought the Lord had pardoned your transgressions ; and, to give plausibility and effect to his temptation, he will very likely plead your unworthiness of pardon, the short time you have been seeking mercy, the slight degree<sup>1</sup> of sorrow you have felt for sin, and the difference between the circumstances of your conversion and those by which others have been marked : or, perhaps, he will even dare to suggest, that not only are *you* under delusion, but all who profess to have a knowledge of God's forgiving love ; and boldly tell you, there is no such blessing to be obtained. I would therefore not have you ignorant of Satan's devices, but prepared to resist him, steadfast in the faith.

Should he tempt you to cast away your confidence on the ground of your unworthiness, tell him, you are not saved by worthiness in whole or in part, but "according to the mercy of God your Saviour, by the washing of regeneration, and the renewing of the Holy Ghost."

Should he urge the comparatively short time that you have been a penitent as a reason why you should give your hope, tell him that the promise of salvation does not hinge upon any given period of time that a sinner is to be a penitent ; but that God promises to save him *when* he believes, whether he have been a penitent a year, a month, a week, a day, or an hour.

Should he bring before you the inadequate degree of sorrow you have felt, compared with what others felt before they found mercy, and urge that as an argument against the soundness of your conversion, tell him that no degree of penitential sorrow can render man acceptable in the sight of God, and that it is not by *sorrow*, but by *faith*, that the sinner is saved ; not by any feeling about sin, but by trust in the atonement ; and which trust every sinner is called upon to exercise, be the degree of his penitential sorrow what it may, who feels his need of Christ.

Should he refer you to the conversion of others, and present to your minds the points of difference between your conversion and theirs, and plead that difference as a reason why you should admit yourselves to have been under a delusion, tell him that variety marks all the works of God ; and that conversion may be equally genuine, whether it be connected with powerful excitement, or with

that "silent awe which dares not move ;" whether it be accompanied with rapturous joy, or merely with tranquility of soul; or whether the evidence of it be more or less clear to the mind ; as, I imagine, the difference found in the mental constitution, the degree of Scripture knowledge possessed by persons at the period of their conversion, and the strength of faith exercised when the promise of salvation is accepted, will satisfactorily account for these and other points of difference which might be mentioned.

Should he strive to rob you of the blessing received, by denying the possibility of any person obtaining in this world a knowledge of forgiveness, tell him that Christ came into the world "to give the *knowledge* of salvation by the remission of sins ;" that it is written, "He that believeth hath the witness in himself ;" and that "the Spirit itself beareth witness with our spirit that we are the children of God."

Should he endeavour to perplex you with the mystery of the Spirit's witness, and thereby seek to shake your confidence, tell him that, as mystery is impressed upon all the works of Jehovah, it is not sufficient to invalidate the truth of the Spirit's witness, and that we may enjoy what we cannot explain or comprehend ;

that we may possess the blessing of sight, without the knowledge of optics ; the advantages of hearing, without any acquaintance with the theory of sound ; that " the wind bloweth where it listeth, and we hear the sound thereof, but cannot tell whence it cometh, or whither it goeth ; so is every one that is born of the Spirit ;" and that there is no greater mystery in the Spirit's witnessing to the mind of a believer that he is adopted, than in his witnessing to the conscience of a wicked man that he is a sinner before God, and in danger of perishing.

Or, should he still harass your mind, and in other ways, and by other means, strive to take away your faith and comfort, go at once to the blood of the atonement, and by simple faith take hold of the promise of salvation with a firmer grasp, and, in spite of every suggestion, *believe*. When he who addresses you first attended a Wesleyan Methodist class meeting, an aged pilgrim, of more than fourscore years of age, rose and said to the company assembled, " My Christian friends, the last has been a week of severe temptation. Satan suggested to me that I was deceiving myself ; and although I had professed to enjoy religion for more than sixty years, I had all the time been

under a delusion. For some time the temptation was distressing, especially as my nervous temperament inclined me to yield to it, until I replied to the accuser of the brethren, 'If it be so, my case is not yet hopeless. If I have not religion, I may have it. The fountain for sin and uncleanness yet stands open ; and I am invited to go to it, to go as I am, to go *now*.' I went," said the aged saint, "and in a moment the snare was broken, and my soul received a fresh manifestation of God's love." See that you *do likewise*, whenever you are brought into darkness or perplexity respecting your acceptance with God.

II. *Act consistently with the character you now sustain.*—If you be in Christ, remember, you are a "new creature," and the whole of your conduct must give evidence thereof. If the tree be made good, the fruit will be good also. If the fountain be cleansed, the streams likewise will be pure ; for we do not make void the law through faith, but we establish it. If your religion do not lead to a holy life, it is not saving. No degree, even of joyous feeling, will establish your claim to piety, if your life do not accord with the law of God. If you have been addicted to the sin of falsehood, or cursing, or slander, or flattery, or drunkenness,

or uncleanness, or evil company, or extortion, or theft, or sabbath-breaking, or quarrelling, or anger, or murmuring, or any other vice whatever, you must henceforth entirely abstain from it, and, in humble dependance upon the Saviour, endeavour to keep your garments unspotted from the world, or you will grieve the "Holy Spirit of God, whereby you are sealed unto the day of redemption," and greatly injure that blessed cause you have now espoused. Nor is this all ; for if you would maintain the character of a sincere disciple of Christ, you must immediately connect yourself with some religious body, attend the means of grace, confess Christ before men, and fully identify yourself with God's cause and people.

Never engage in any thing upon which you cannot ask the divine blessing ; as that must be an improper exercise with which you cannot associate a devotional spirit. Try your conduct daily by this test, and serve God in every thing, that every part of your life may be a part of piety, and every act a sacrifice well pleasing in his sight. Whatever be your relative situation in life, strive by divine grace faithfully to discharge the duties of your station. Are you a *master* ? "Forbear threatening and give to your servants that which is



just and equal ; knowing that you also have a Master in heaven, and there is no respect of persons with him." Are you a *servant* ? "Be subject to your master with all fear ; not only to the good and gentle, but also to the froward ; not with eye-service, as a man-pleaser, but as a servant of Christ, doing the will of God from the heart;" and by modest behaviour, sweetness of temper, strict honesty, and faithful attention to the work assigned you, "adorn the doctrine of God your Saviour." Are you a *husband* ? "Love your wife," and that with a sincere, constant, and tender affection, "even as Christ also loved the church, and gave himself for it." Are you a *wife* ? "Submit yourself to your own husband as unto the Lord ; for the husband is the head of the wife, even as Christ is the head of the church ; therefore as the church is subject unto Christ, so let wives be unto their own husbands." Are you a *parent* ? "Provoke not your children to wrath," by administering correction, either unnecessarily, or under the influence of irritation ; but endeavour to instil into their minds the principles of Christianity ; and, by example as well as precept, labour to "bring them up in the nurture and admonition of the Lord." Are you a *child* ? "Honour your parents ;" and

not only by consulting them, and submitting to their authority, but by sustaining them in old age, and invariably treating them with respect, 'that it may be well with you, for this is the first commandment with promise.'

Such is the Saviour's yoke, which you have taken upon you ; and if you live by simple faith, you will find his yoke easy, and his burden light. If you should meet with opposition in the path of duty, be not dismayed ; for he that is for you is greater than all that are against you, and has promised to "supply your every need according to his riches in glory by Christ Jesus."

III. *Watch against those evils by which many in your circumstances have been overcome.*

—As a mere "babe in Christ," you are in danger of being influenced by several things of pernicious tendency ; and against which I would affectionately caution you, that you may not be "entangled in an evil net." For instance, you are in danger of *spiritual pride*. As your grand adversary has not been able to prevent your acceptance of salvation, the probability is that he will now tempt you to be exalted above measure, through the abundance of the gracious revelation with which God has blessed you ; and if you should possess talents for useful-

ness, and be especially noticed by the people of God, that temptation is the more likely to succeed. Watch therefore against it, under whatever aspect it may present itself to your mind ; and “ be clothed with humility as with a garment,” knowing that “ he who exalteth himself shall be abased, and he that humbleth himself shall be exalted.”

You are also in danger of *ensoriousness*. Some new converts, in the ardour of their first love, very improperly judge of old professors of religion by their own feelings and views ; and if they do not come up to the standard by which they unwarrantably test them, they at once condemn them as criminally formal, if not entirely dead to God. Now I would have you carefully to watch against the influence of such a spirit, and strive to cultivate and maintain that charity which “ suffereth long, and is kind, and which thinketh no evil.” Put the best construction upon every thing you either see or hear of them ; and if facts should compel you to believe that all are not Israel who are called Israel, let not that turn you out of the way, or excite within you a suspicious and uncharitable spirit in reference to others.

You are likewise in danger of being too much *influenced by your feelings*. If you should

not feel equally happy at all times, do not on that account cast away your confidence. Mere feeling is a very uncertain criterion by which to judge of the state of your soul, as it may be greatly affected by the circumstances in which you are placed. You are not saved by feeling, but by faith. A person may be "in heaviness through manifold temptation," and yet have true piety. He may be "cast down," and on some occasions, as the apostle intimates, "have sorrow upon sorrow," and yet stand fast in the Lord : so that joyous feeling is not the invariable attendant of living faith.

You are in danger too of *religious gossiping*. The social character of religion will expose you to this. It will bring you into the company of God's people ; and if you are not watchful, their very kindness in the social circle, instead of improving your piety, will tempt you to throw off restraint, and to indulge in vain and trifling conversation, and be exceedingly injurious to your religious progress. If you are young, the greater is your danger from this source, as you will most likely seek the company of those of your own age ; and from your inexperience, if you do not rigidly guard against it, the probability is, that you will yield to a spirit of levity : and your conversation, instead

of administering grace to the hearers, will degenerate into mere gossip; and fashions, courtships, marriages, and the merest trifles, will form your theme, rather than the cross of Christ. Watch, therefore, and never remain longer in any company, even of religious persons, than you can communicate or receive good; and in your intercourse with them, never forget, that "for every idle word which a man shall speak, he shall give an account thereof in the day of judgment."

IV. *Punctually attend to the duties of your closet.*—*Self examination* is one of those duties. "Examine yourselves," saith the apostle, and "prove your own selves." Test your motives, feelings, thoughts, conversation, actions, and in fact every thing connected with your religious experience and character, by the infallible word of God. And to do this efficiently, it must be done regularly. The conclusion of each day will probably be found the most convenient and proper time for this important exercise. Previously to your retiring to rest, you should, in the fear of the Lord, solemnly and deliberately review the proceedings of the day, and carefully investigate the state of your soul before God; and, to assist you in this work, you may propose to yourself the follow-

ing or similar questions :—What mercies have I this day received ? What temptations have I met with ? What victories over my spiritual enemies have I gained ? How have I improved my time ? How have I employed my talents ? How have I occupied my thoughts ? What have I done to save souls ? What important lessons have I learned ? What good have I endeavoured to promote ? Has my conversation been as becometh the gospel ? Have I been sincere in all that I have said ? Have I acted as in the presence of God ? By what motives have I been actuated ? By what evils have I been most assailed ? Have I fallen into any known sin ? Have I now faith in Christ ? Does the Spirit itself now bear witness with my spirit that I am a Child of God ? Am I hungering and thirsting after righteousness ? Is it as well with me now as last evening ? Should I die before to-morrow, am I prepared for my solemn change ? Inquiries like these will hardly fail to produce most desirable results ; as they will lead to gratitude and humiliation, and furnish matter for adoration, thanksgiving, confession, supplication, and intercession at the throne of grace. If you should ever fall into such a state as habitually to shrink from this holy exercise, you will have a certain evi-

dence of spiritual declension ; and to rest without a renewed baptism of the Holy Ghost, would be imminently dangerous to your eternal welfare.

*Private prayer* is another of those duties claiming your special attention. "But thou, when thou prayest, enter into thy closet ; and when thou hast shut thy door, pray to thy Father which is in secret ; and thy Father which seeth in secret shall reward thee openly." You will find it impossible to retain the life and power of godliness in your soul without attention to this duty ; as it always happens, that in proportion as the duties of the closet are neglected, religion languishes in the heart, and its exhibition in the life becomes faint and equivocal. Hence spiritual declensions may be detected first by an indisposition to the exercises of the closet. If you love to be engaged in private prayer, it is a delightful evidence of a healthy state of soul ; but if not, whatever attractive form of outward piety you may exhibit, your religious character will be more than doubtful. Diligent attendance on the outward means of grace, and even pleasurable feelings in those divine institutions, are but questionable evidences of the saving grace of God, as mixed and unsanctified motives may so operate on



some minds as to produce these results : but when there is love for private prayer, and delight felt in that ennobling exercise, there is indeed a satisfactory evidence of spiritual health and vigour ; as no base or unworthy motive can exert its influence within the hallowed precincts of the closet. Other duties bring you before the world ; but this brings you before your conscience, and the Searcher of the heart. Now as this duty is so essentially connected with your usefulness, as well as your piety, I would advise you to have stated seasons for private devotion, in which nothing but imperative necessity should keep you out of your closet : and if at any time you should feel your affections low and languid, and imagine that you should have little enjoyment in attempting to pray, do not on that account turn your back upon your closet, but rather hasten to it, to confess and lament your indifference, and endeavour to get the flame of devotion re-kindled in your bosom.

*Reading the Scriptures* is another duty belonging to the closet. "Search the Scriptures," saith our Lord ; "for in them ye think ye have eternal life, and they are they which testify of me." Other books will probably be put into your hands, which you may read with advantage ; but never let them so engage your attention as



to prevent your daily perusal of the sacred volume, as your delight must be in the law of God. Other works may give you important information on many subjects ; but "the law of the Lord is perfect, converting the soul," and it "maketh wise unto salvation, through faith which is in Christ Jesus." Read it, therefore, attentively and regularly in your closet, in the spirit of sincere devotion, and upon your knees, that you may receive the profitableness of its "doctrine, reproof, correction and instruction in righteousness ;" and thus be "thoroughly furnished unto all good works ;" and as the law of the Lord is to be the rule of your faith and practice, you ought to examine it well, and "meditate therein both day and night."

V. *Diligently labour to bring sinners to the Lord.*—This duty is *enjoined* upon you ; and in the fulfilment of it you are, according to the Holy Scriptures, to "rebuke your neighbour, and not suffer sin upon your brother ;" to "have no fellowship with the unfruitful works of darkness, but rather reprove them ;" to "do and teach the commandments of God ;" to "say to your neighbour, Know ye the Lord ;" and to be a "teacher of all good things." You may have but one talent, and have neither rank, nor wealth, nor literature to recommend you ; and yet your

experimental acquaintance with the saving truths of the gospel, and the spirit of meekness and love with which those truths have imbued your mind, invest you with a moral fitness for the performance of this important duty.

Perhaps you cannot adopt a more efficient plan of communicating religious truth to others, with the view of awakening their consciences, and exciting them to seek the salvation of their souls, than that of detailing, on proper occasions, the particulars of your own conversion. This plan was acted upon not only by David, as we learn from several of his psalms, but also by the great apostle to the Gentiles, and indeed by the primitive Christians generally. It is believed that Christianity was introduced into Rome and some other cities, not by the apostles, but by persons residing in those places, who had been at Jerusalem during the pentecost, where they received the baptism of the Holy Ghost, and on their return to their respective homes, told what great things the Lord had done for them, and thus became the honoured agents of leading others to the possession of the same enjoyments. Certain it is that Christianity was not introduced into Antioch by the apostles, but by a few of their converts,—“men of Cyprus and Cyrene, who were scattered abroad upon the persecution that

arose about Stephen." "They spake unto the Grecians," declaring the blessings which the Saviour had bestowed upon them ; "and the hand of the Lord was with them, and a great multitude believed and turned unto the Lord."

In some respects *you will never be better qualified* for rousing sinners to seek after religion *than you are at the present period*. I admit that you may have more zeal than knowledge, yet the fact that you have so recently experienced a change is likely to give effect to any effort which you may put forth to save those with whom you were in the habit of associating previously to your conversion. I know an excellent female who is a missionary collector, and who, on calling upon her subscribers, said something to one of them about the necessity of personal religion, which led to her conversion ; and before that young convert had been one year in the possession of the saving grace of God, it was fully ascertained that she had been the means of leading six of her neighbours to the knowledge of the truth. No sooner had she obtained a sense of the divine favour, than she went and made it known to her neighbours with great simplicity, and urged them to seek for the same blessing : and I certainly see no reason why you should be less successful in bringing sinners to

God, if, in dependence upon promised help, you employ the same means. It is true that great consistency of character is absolutely necessary to render this method of seeking to do good successful ; but that consistency you are bound to maintain, as not only your usefulness, but your safety, depends upon it.

Not only do the Holy Scriptures call you to seek the salvation of souls, and your religion qualify you for the performance of that important duty ; but the Holy Ghost inspires you with *an ardent desire* to be so employed : for the moment the love of God was shed abroad in your heart, you felt a sincere wish that others should participate with you. Let me therefore, entreat you to yield to that wish, and, fearless of either the sneers or frowns of men, labour modestly, prudently, and zealously, according to your ability, to bring souls to God. If you do not, you will oppose the tendency of your new nature, resist the Holy Ghost, and a languid state of religion, or total apostacy, will follow as a very natural result. Perhaps this is one of the most fruitful sources of backsliding in the church of Christ. Men are afraid, and hide their talents in the earth ; and thus, as unprofitable servants, incur the divine displeasure, and lose the life and power of godliness.

VI. *Seek after higher attainments in religion.*

—Your condition as a new convert, though deeply interesting, and the occasion of joy in the presence of the angels of God, is nevertheless that of a mere child in grace. Now, as a new-born babe, you are, according to the advice of the apostle, to “desire the sincere milk of the word, that you may grow thereby.” There is a higher state of grace to which you are called, and which is obviously alluded to in those passages of Scripture which speak of being “cleansed from all unrighteousness,” of being “filled with the Spirit,” of “loving God with all the heart, soul, mind, and strength,” of having “brought into captivity every thought to the obedience of Christ,” of being “filled with the fulness of God,” and of being “sanctified wholly.” These are but different views of the same pyramid of glory, corresponding with the positions from which the sacred penman gazed upon it; or, if you please, they are so many different shades of the same beautiful bow of promise, which our covenant God has given to his church.

Entire sanctification, as this state of grace is most frequently designated, differs in several particulars from the state of justification which you profess to enjoy. For instance, he who is justified is but “a babe in Christ;” whereas he

that is entirely sanctified is "a father in the Lord." In the former, corruption is subdued, but still lives ; whereas in the latter it is totally destroyed. In the one, the poisonous tree of corruption is cut down ; but in the other, all its roots of bitterness are extracted. Now this is the prize of your high calling which is set before you in the Scriptures, and without the attainment of which you must never rest. You are now happy in God, and rejoicing in possession of the great things he has done for you ; and will probably not discover at the present your need of being entirely sanctified : but you must nevertheless grow in grace. And if at any future period you should feel the remains of your corrupt nature, such as pride, anger, self-will, unbelief, envy, covetousness, and other things of a similar nature, struggling within you for the mastery, do not, on that account, give up your confidence in the Saviour, but immediately seek to be entirely sanctified : for while these evils do not in any degree reign, they may nevertheless, in their subdued state, exist in the soul of a justified person, and nothing but the blessing of entire sanctification can effectually remove them.

Perhaps you say that the blessing is too great for so unworthy a person as you ever to enjoy. That it is indeed a great blessing, cannot be

denied, but God has already bestowed upon you a greater. He has given you his only begotten Son ; "and shall he not with him freely give you all things ?" And as to your unworthiness, you certainly do not expect to make yourself worthy of it. Besides, God gave you pardon when you were unworthy ; and never did you feel yourself more undeserving of that blessing than at the very moment the Lord bestowed it on you. Be encouraged, therefore, to seek after this inestimable blessing in the way which God directs.

Some imagine, that although they are justified by faith, they must be sanctified by works. We admit that the man who is justified must be careful to maintain good works, and give all diligence to make his calling and election sure, or he will forfeit his adoption ; yet we contend that his works do not, in whole or in part, procure the blessing of entire sanctification. It is to be received by faith alone ; for man is as much saved from the pollution of sin by faith, as he is saved from the guilt of sin by it. The faith that justifies takes hold on the promise of justification, and in a moment that promise is realized. The faith that entirely sanctifies, grasps the promise of entire sanctification, "and looks to that alone." It does not look at unworthiness, or any of the diffi-

culties which may present themselves in the way of your being saved from all sin, but to the promise of God; and having firmly laid hold on that, it

“Laughs at impossibilities,  
And cries, It shall be done.”

See, therefore, your privilege; and, with the apostle, “this one thing do,—forgetting those things which are behind, and reaching forth to those things which are before, press toward the mark for the prize of the high calling of God in Christ Jesus.”

Remember, there is no remaining stationary in religion; and if you do not grow in grace, you cannot retain your present enjoyments; every action of your life, every word of your lips, and every thought of your heart, possesses a moral character, and is on the side either of virtue or vice,—of heaven or hell; consequently you are every moment pleasing or displeasing God,—advancing or retrograding in the path of duty. How impressive the thought! And what an excitement to diligence! Let your motto therefore be, “Onward!” that you may not be of “them who draw back unto perdition, but of them that believe to the saving of the soul.”

VII. *Solemnly resolve, in the strength of the Lord, never to backslide.*—On this point be decided; and never for one moment entertain the



slightest purpose of drawing back to the world; but be willing to perform any duty, to make any sacrifice, to suffer any privation, or to endure any hardship, rather than act so unworthy a part. You have no need to draw back. It is true, that if you live in the faithful discharge of your duty, you will meet with opposition; but the Lord is on your side, and will with every temptation make a way for your escape. There is no difficulty in the path of duty which you may not surmount, no cross which you may not sustain, and no enemy which you may not vanquish; for if, in humble dependance upon God's promised aid, you attend to the preceding directions, you will find grace to help in every time of need; and as your day, so shall your strength be.

In the different ages of the world, the people of God have successfully resisted every kind of temptation; they have patiently borne every species of suffering; they have gloriously overcome every form of opposition; and he in whom they trusted is "the same yesterday, to-day, and for ever." If you, therefore, determine to go forward, implicitly trusting in "the Author and Finisher of your faith," nothing can prevent you from receiving the "end of that faith, even the salvation of your soul."

Nor is it necessary that you should in any measure lose your first love. I am aware that some persons think it impossible to retain that simplicity and ardour which generally characterize this state of grace ; but certainly without having fully considered the subject. Was not the church of Ephesus severely rebuked by the Saviour for having left his first love ? And do not all the figures employed in the Scriptures to illustrate the work of God in the soul of man, invariably represent it as a progressive work ? “ Hold fast,” therefore, “ the beginning of your confidence steadfast to the end ;” and your path will be that of the just, “ which, like the shining light, shineth more and more unto the perfect day.”

You have no inducement to draw back. You now enjoy invaluable privileges ; but if you draw back, you forfeit them all, and exchange light for darkness, liberty for bondage, happiness for misery, honour for debasement, and even life for death. You have already tried the service of sin, and found it as unsatisfactory as it is unsafe ; and you cannot return to it without violating the most solemn vows, withstanding the entreaties and prayers of your kindest friends, opposing the claims of your armed conscience, and “ crucifying

the Lord afresh, and putting him to an open shame." And will you encounter all these forms of opposition in the path of backsliding, for the sake of enjoying the pleasures of sin for a season? Surely not. Go forward, and your condition will daily improve: but draw back, and your last state of guilt, wretchedness, and danger will be worse than your first. Go forward, and the blessing of God will attend you in all your ways, and rest upon all you possess: but draw back, and the malediction of heaven will fall upon you; and Jehovah will, according to his word, even "curse your blessings." Go forward, and the Lord will make you useful, in turning sinners from darkness to light, and from the power of Satan to God: but draw back, and you will probably "destroy some for whom Christ died," and stain your skirts with the blood of souls. Go forward, and in due time you shall possess an inheritance that is incorruptible, a kingdom which cannot be moved, and a crown that fadeth not away; but draw back, and your sorrows in this world will be greatly multiplied, and you can expect nothing better than "fire and brimstone" in the world which is to come. Your glorious Saviour, who has done so much for you, points to his feet, his hands, his side,

and cries, Go forward ! The Holy Bible, which is to be the rule of your conduct, addresses you in all its precepts, promises, and threatenings, and cries, Go forward ! The faculty of reason, which so greatly ennobles you, bids you act consistently with your intellectual and moral nature, and cries, Go forward ! Your conscience, which is now enlightened and purged, and therefore a proper monitor to the soul, cries, Go forward ! The people of God, who have been for many years in the path of piety, and who know its difficulties and its comforts, cry, Go forward ! The redeemed before the throne, who have washed their robes, and made them white in the blood of the Lamb, exhibit their crowns, and wave their palms, and cry, Go forward ! And the lost in hell, who are weeping, and wailing, and gnashing their teeth, forbid you to come to that place of misery ; and, in shrieks of despair, cry, Go forward !

I knew two young men who were convinced of sin about the same period, and whose convictions, in a few months, issued in their conversion to God. Not very long after they had been made the recipients of the saving grace of the gospel, they began to call sinners to repentance with encouraging success ; and for

more than three years they walked in the fear of the Lord, and in the comforts of the Holy Ghost. They were much admired for their simplicity, zeal, and Christian propriety ; and the society with which they were connected entertained the most sanguine hope of their future usefulness in the church of Christ. They were, however, on a certain occasion, placed in circumstances of peculiar and powerful temptation: one of them determined,—resisted,—and overcame ; the other hesitated,—yielded,—and fell. He who had proved faithful in the day of trial was soon afterward called to labour in the mission field, where the Lord greatly blessed his labours. After some years of toil, he sickened and died ; but his last words were those of joyful confidence in his Saviour, and his remains were followed to the grave by hundreds of sincere mourners, who had derived much spiritual advantage from his ministry. The other, after having proved unfaithful, was filled with remorse and shame, and, instead of applying to the sinner's Friend to heal his backslidings, he absented himself from the house of God, and began to pay attention to a trifling young woman, whom he, in a short time, most recklessly married. It was an unhappy step ; and, as the union was

in every respect unsuitable, he became more wretched than ever, and sought relief in the intoxicating cup, until he lost all sense of propriety, and became a confirmed drunkard. About the time the former died in the land of the heathen, as a faithful soldier of the cross, the latter was in a very low public house, where, in the worst of company, he had been revelling for several days and nights ; and while the cup of intoxication was in his hand, and the most horrid blasphemies in his mouth, the summons of death was presented :—he staggered,—fell,—and expired !

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